Why is evil dominant today? Why are the righteous, quiet and innocent people oppressed in this age? Why are we afraid to stand up and fight against the large number of oppressors despite being alone or few? Why does the new world order and their satanic governments continue to grow in strength as each day passes?

The answer was given to us by the truthful Nabee Mohammad hundreds of years ago:

The Messenger of Allauh said: “The nations are about to call one another and set upon you just as diners invite one another to their dish.” Someone asked: “Will it be because we are few in number that day?” He replied: “No, you will be many that day, but you will be like the foam of a flood. Allauh will remove fear of you from the hearts of your enemies and will cast weakness (wahn) into your hearts.” Someone asked: “O Messenger of Allah, what is wahn?” He said: **“Love of the world and hatred of death.”**

This material world and what comes after death (the Aukherah) are like the east and the west. When you love one, you drift from the other. Or like two pans on a scale. When one is heavy, the other is light.

The Aukherah is such, that it contains whatever we have in this world, but it's in their **perfected** forms which are very **holy**. The human heart is designed in such a way that it is made of many fragments. Each fragment has an image of something from this world.

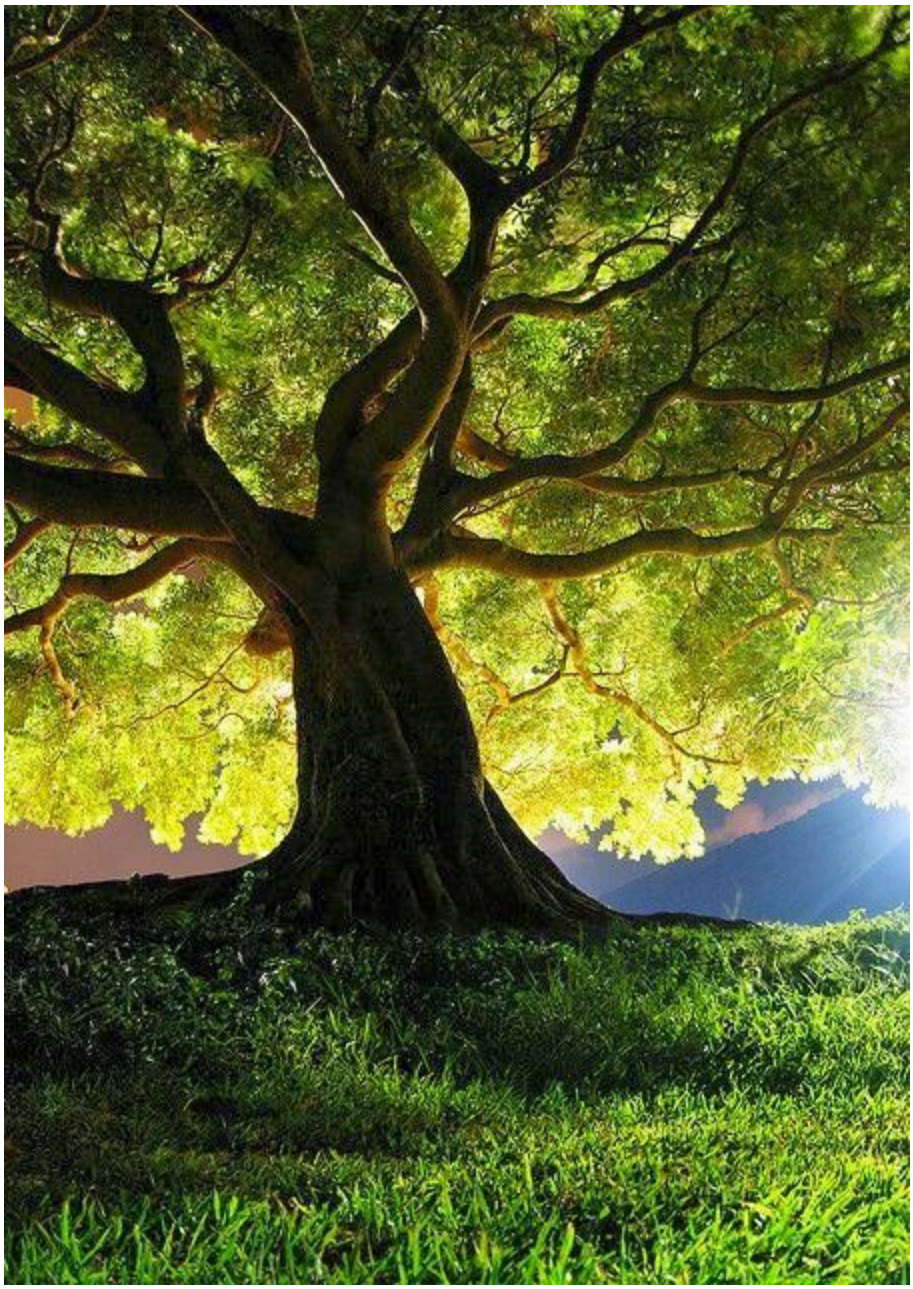
Following the heart

What does this actually mean? Allauh teaches you to **think** and **follow your reasoning**, and anything in the religion is meant be in line with **reason**. So whatever circumstance you are in, **think** about what is the **upright and honest** thing to do. E.g.

If you are walking behind your Mosslem brother and you see that his money falls out of his pocket but he does not notice it, **think**. What is the **upright and honest** thing to do? Is it to keep the money for yourself and not tell him? Or is to inform him politely and give him his money? I'm sure you'd say it's the latter because it makes sense.

So when you think about doing the latter, or you make plans (intend) to do it, or you actually, physically and intentionally do it, the **Malak** that is with you **inscribes a white mark** into your heart, which is why you **feel a sweet satisfaction** in your heart

The reason why this is done is so that the **fragment** in your heart becomes **illuminated** and so you remember **a part** of the Aukherah. E.g.



You may look at the image above and think that it's just a tree and there's nothing special about it. But believe it or not, even this image and tree has a fragment in your heart. When the Malak inscribes a white mark into that fragment, you'll end up seeing the image and tree through the **lens of the Aukherah**

Yes — this saying is attributed to Ali ibn Abi Talib (Imam ʿAlī).

The wording commonly appears as:

> كُنْ فِي الدُّنْيَا بِبَدَنِكَ، وَفِي الْآخِرَةِ بِقَلْبِكَ وَعَمَلِكَ

Translation:

> "Be in this world with your body, and in the Hereafter with your heart and your deeds."

"in the Hereafter with **your heart and your deeds**"

This is actually the meaning of Zohd (Renounciation) in Eslaum. The Zauhed is the one who has **renounced** this world because the Aukherah has become fully apparent for him. His heart has been **inscribed completely** and so it is completely illumintated

So we must follow the heart, **but this is not enough.**

I've mentioned Zohd, but I need to talk about **Tazahhod** (**Imitating** a Zauhed). Those whose hearts have not been fully inscribed are **not** Zauhed but they can **imitate** them. I will explain how but for now, the reason Tazahhod is important, is that a good deed done by the one who practises Tazahhod is **70 times better** than those who don't practise this. So his heart is **inscribed 70 times more** and so it's **70 times faster**

So the heart of the one who practices Tazahhod reaches within days what others can't reach in years or even a lifetime without it

The one who practices Tazahhod is the one who lowers his expectation, such that if he makes to morning, he does not expect to live to see the evening.

If he makes it to evening, he does not expect to live to see the morning.

He has abandoned the pursuit for this material world and has abandoned all worldly ambitions.

Yes — the phrase:

> الأمل حجاب الأجل
> *al-amalu hijābu al-ajal*

means:

> "Hope (or long worldly expectation) is the veil of death."

Related sayings attributed to Imam Ali include:

> الأمل ينسي الأجل
> "Hope makes one forget death."

and

> ما أطال أحد الأمل إلا نسي الأجل
> "No one lengthens his hopes except that he forgets death."

So how is Tazahhod 70 times better?

One well-known narration says:

> "Allah has written down the good deeds and the bad deeds..."
> Whoever intends a good deed and does not do it, Allah records it as one complete good deed.
> If he intends it and does it, Allah records it as ten good deeds up to seven hundred times, or even more."

This is found in:

- Sahih al-Bukhari
- Sahih Muslim

Another famous wording comes from a hadith qudsi:

> "Every deed of the son of Adam is multiplied: a good deed receives ten times its like up to seven hundred times..."

A common version is:

> كَمْ مِنْ مَخْدُوعٍ بِالْأَمَلِ، وَمُضَيِّعٍ لِلْعَمَلِ
> *Kam min makhdūʿin bil-amal, wa muḍayyiʿin lil-ʿamal.*

Translation:

> "How many are deceived by hope, and waste their deeds/actions."

Yes — this is another well-known saying attributed to Ali ibn Abi Talib.

The Arabic:

> اقْصُرْ أَمَلَكَ تَخْلُصْ لَكَ الأَعْمَال
> *Iqṣur amalaka takhluṣ laka al-aʿmāl.*

Translation:

> "Shorten your hopes, and your deeds will become sincere/pure for you."

Remember, with lower expectation, sincerity arises. So instead of receiving 10, you will receive 700 times over, that is if you make a truthful intention to act according to your heart. This is also why you will feel an **intense** sweet satisfaction in your heart

A fuller extended form found in some manuscripts/books of zuhd literature continues in similar style:

> يا أحمد، دم على ذكري أكن لك مؤنسًا وجليسًا
> وخذ من الدنيا خفةً في الطعام والشراب واللباس
> ولا تدخر لغدٍ، فإن الغد بيدي
> واجعل همك همًا واحدًا وهو هم الآخرة

Approximate meaning:

> "O Ahmad, persist in My remembrance and I will be your companion..."
> "Take from the world lightness in food, drink, and clothing..."
> "Do not store for tomorrow, for tomorrow is in My hand..."
> "Make your concern one concern: the Hereafter."

The correct wording is:

> كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

Translation:

> "Be in this world as though you were a stranger or a traveler (passing through)."

So how is Tazahhod (Imitation of the Zauhed) done?

Three ways:

1. Take enough food, drink and a pair clothes for the current day and store nothing for tomorrow

2. Try to live in a place where you are not known and you are unrecognisable. If you can't do this, then be sincere and serious with those closest and familiar to you and don't joke and enjoy your time with them. This is so you don't "fit in" with them and so you are like a stranger to them

3. Don't wear comfortable clothes. Wear rough clothes. Don't eat sweet food. Eat plain food. Don't sleep in a comfortable bed. Sleep on the floor. Do not make this world your home

The Arabic commonly circulated is:

> العلم نور يقذفه الله في القلب
> *Al-ʿilmu nūrun yaqdhifuhu Allāhu fī al-qalb*

Translation:

> "Knowledge is a light that Allah casts into the heart."

This light is placed in the hearts of the Zauhedeen and so they knowledge of all things.

A common fuller form circulated is:

> مَنْ أَرَادَ العِلْمَ بِغَيْرِ تَعَلُّمٍ فَلْيَزْهَدْ فِي الدُّنْيَا وَيَقْصُرْ أَمَلَهُ
> *Man arāda al-ʿilma bi-ghayri taʿallum fal-yazhad fi al-dunyā wa yaqṣur amalahu*

Meaning

> "Whoever seeks knowledge without learning (effort), let him renounce worldly attachment and shorten his hopes."

This is why the Aursh (throne) of Allauh is in their hearts. That light which is called elm (Knowledge) is that. Allauh rose (become same level) above the throne. Knowledge means to know the Truth and that is Allauh. So it goes hand and hand with the light.

This is why the Zauhedeen are called Aulem Rabbaunee. Divine Learned ones which the Jews try to copy using their teachers "Rabbis".